CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX's LECTURES.

The present state and prospects of Unitarianism.

[Continued from page 149.]

The present state of Unitarianism is most encouraging to its advocates. It has advanced in defiance of prejudices the most obstinate and extensive, and amid the assault and anathemas of almost all the sects into which christianity is distributed. Till within the last fifty years it scarcely existed in Britain but as the religion of individuals, but since that time numerous congregations have been formed; it has been embraced by the greater part of the Presbyterian and general Baptist denominations; and has received large accessions from other classes. It has been preached to the poor, and they have heard it gladly. Whole societies of Methodists, guided only by the Bible have adopted its tenets, even *without* being aware that there were any other persons in the world of a similar faith. A considerable body of Unitarians exists in Transylvania. Numbers are scattered over the continent; and the reformed churches seem generally to be receding with a slow and silent, but not uncertain progress, from the harsh doctrines of their ancestors: at Geneva, the temple of Calvin is become the monument of Servetus: an Unitarian church has sprung up at Madras, consisting of natives, who are chiefly converts from Heathenism: while the progress already made, and the opportunities afforded, in America, promise a career of triumph through that widely-extended empire. Unitarianism is no longer the seed sown by the way side, exposed to destruction from the birds of the air, or the foot of the passenger, from gloomy skies or a sterile soil; it has taken root, and sprung up, and put forth its branches far and wide; the river of life flows round and nourishes it; the dews of heaven descend upon it; and when we are laid in the dust, others shall rise to admire its beauty, stability, and progressive increase, till the earth be covered with its shade, and filled with its fruits.

That Unitarianism shall become co-extensive with christianity, and christianity be the religion of the world, are expectations resting on the same basis—the power of truth. Probably neither of these events will be brought about, though both may be accelerated, by proselyting. The progress of Unitarianism is less important than the progress towards it of the rest of the christian community; especially if we observe the connexion of this change with the cultivation of biblical criticism, with just notions of religious liberty, and with the general diffusion of education and knowledge. The purity of christianity may be restored, as it was lost, by a gradual and general movement. And in the same manner may christianity prevail over other religions; increasing light, leading to the detection of one error after another, until there shall remain only the easy transition from belief in the truths which Jesus taught, to an addition of his authority as the Son of God.

That "Truth is mighty and will prevail," is an assertion which has grown by common consent into a principle, or axiom, rather serving as proof for other propositions, than needing for itself the labour of examination and array of evidence. It is the dictate of experience. The progress of the human race, as to knowledge in general, is analogous to that of the individual in the acquisition of physical truth. The perceptions of the infant are continually erroneous.—One sense gradually corrects another; and notions of distance, magnitude and colour, at first confused and deceptive, are by repeated observation reduced to truth and order. There is a continual acquisition of information by the senses of the individual, and the intellect of the race. The one process begins afresh with each; the other is carried on from generation to generation. Knowledge once published becomes the property of the world. Where evidence is adduced, and the mind is impartial, it is obvious that truth must always prevail over error. Now towards this state of candour in the judgment, and complete evidence as to the subject, does all discussion and discovery tend. To this point they are continually advancing; and that approximation is a security for the ultimate reception of truth by all. There are obstacles in the passions, habits and pursuits of men; but they are neither eternal nor invincible. They are comparatively weak; they are temporary; they are self destructive. What shall successfully attempt to stay the march of truth? Shall ignorance? And what is there in ignorance to ensure its own eternity? It has no power. It is but a negation: a blank which may be filled up; waste land which may be cultivated. It has been diminishing for ages, and diminishes every day. Its resistance is that of emptiness to substance, of nothing to existence. Shall education? This may do much for prolonging error, transmit it from generation to generation; but not forever. Its power is equal on the side of truth; and therefore, if resistless, it would prevent our retrograding. But who is there among you that has not met with numerous instances of its yielding to personal conviction? How many are yourselves monuments of its inability to withstand the force of evidence? Shall antiquity and authority? They often reconcile to absurdity and sanctify falsehood: but where are the proofs of their permanently rebutting truth?—Did they protect the temples of Jupiter and Mars, and save them from becoming christian churches? Could they rivet the chains of Popery on our ancestors, when they arose in might to snap them asunder? Do they now preserve what men follow the decision of a thousand years in deeming the holiest mysteries of faith, from free discussion and complete rejection? O no—they are no invincible barrier: they have been trampled down by hostile feet, and have borne the banners of triumphant foes. Shall political authority, interest, persecution? What institutions can pretend to perpetuity? What is history but the record of their changes? The establishment of error cannot enable it permanently to resist knowledge and inquiry. For a time it may be upheld by bribery; external respect may be enforced; and opposition be fiercely avenged: but this cannot last: conscience cannot be permanently bribed, nor thought imprisoned. Institutions must give way to, or fall before, the improving spirit of the times. Persecution is becoming obsolete. The puny efforts which public opinion now allows it to make, only resist the advance of mind as reeds stay the torrent, or straws impede the whirlwind.

We have "a more sure word of prophecy." Christianity asserts its own future universality. Our Lord, by his parables of the grain of mustard seed, which became a spreading tree, and of the leaven which pervaded the whole mass, intimated the indefinite increase of his religion. He taught to pray, and therefore to hope, that the kingdom of God might come, and his "will be done on the earth, as it is in heaven." That spiritual kingdom, according to ancient prediction, was to "stand forever," and "fill the whole earth." Dan. ii. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah xi. 9. "All the ends of the earth shall see the salvation of our God." Isaiah lii. 10. The Lord will "destroy the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah xxv. 7. Such prophecies as these are continually occuring, in reference to the spiritual reign of the Messiah. I will only add, that as Daniel, Paul and John, in passages formerly adduced, connect the spread of the gospel with the destruction of Antichrist, it is also blended with the conversion of the Jews. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved." Rom. xi. 25.

Truth must prevail. History records that it has no resistless enemy. It is the heritage of man, and he advances to its possession: its prevalence is the promise of Scripture, and prophecy shall be accomplished: it is the object of Providence, and Providence is universal: it is favoured of God, and God is omnipotent. We rejoice in the prospect, whether the success of truth be that of our opinions, or of others. Perish error, though we may wander in its mazes! If our workmanship be only wood, hay and stubble, let it be consumed, and ourselves saved as by fire, so that the temple of truth be purified from every incumbrance and pollution. But we believe that Unitarianism is truth, is christianity. It bears all their sacred characters, and claims their promised universality. Prophecy envelopes them in a common glory, and decrees for them the same splendid destiny. "The Lord shall be King over all the earth: in that day shall there be One Lord, and his name One."

For a time indeed this union was dissolved; and with it fled the energy of christianity. Only with its revival can the gospel again go forth, "conquering and to conquer." Corruption led to wealth and political authority; but they were ineffectual substitutes for truth. Not only did what was called christianity cease to spread, but it actually succumbed before imposture; and Mahometanism made more progress in five and-twenty years, than nominal christianity in fourteen centuries. The Trinity, and similar and kindred doctrines, are the great obstacles to its diffusion. No extensive accession of enlightened converts can be expected anterior to their removal. That even approaches; nor does the interval of darkness and corruption affect our hopes, for it was foreseen, and its termination fixed, by the same authority as that which gives them confidence. God has sketched us a plan of the march of truth. Her path is drawn through dark caverns and gloomy wilds; but ending on the lofty mountain of wide dominion. Into that deep abyss she entered, and through that howling wilderness her steps have passed. Already she emerges, and climbs the promised elevation; nor can we doubt her attainment of its summit, to reign there in permanent and unrivalled majesty. How felicitous then will be the power of pure religion over society; all weakening corruptions removed, the hypocrisy that disgusts, the superstition that degrades, the pride that insults! No longer polluted by being made subservient to the policy of states, or the arts of priests, how rapid and blissful will be its career, restraining the passions of men, advancing their improvement, and blending nations into brotherhood! But reformation must precede diffusion. Unitarianism must herald the universality of christianity; must go before, like the Baptist, to prepare its way; to level the mountains of prejudice; to make straight the crooked ways of mystery and superstition; to smooth the rough places of bigotry; and then "shall the glory of the Lord be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

RELIGIOUS INTELLIGENCE.

By the politeness of the proprietors of the University Reading Room, we have been favoured with some of the recent numbers of the Monthly Repository. In the number for December are some extracts from the "Unitarian Fund Report" for 1821, which we think will not be unacceptable to our readers.

It has long been anxiously desired, and earnest wishes have been repeatedly expressed at the anniversary meetings of this Society that a correspondence could be opened with the Unitarians of Transylvania, the descendants of that illustrious band which stood so boldly forward in the cause of scriptural truth, at the period of the Reformation, and to the laborious and judicious writings of whose leaders, pure christianity is so largely indebted. Their numbers have been estimated, by a recent traveller, at upwards of 30,000.*

With the Reformed Jews of Hamburgh and Berlin, and with the Menonite churches of Holland, some communication is also desirable, and perhaps with the Unitarians of Geneva. Some very interesting remarks on the present state of religion in Geneva, by a correspondent of one of the members of your committee, have just been received, and will be forwarded to the editor of the Monthly Repository for insertion in that journal.

Among the protestants of France, and especially in the southern provinces, Unitarianism is making a silent and gradual progress. A disposition towards theological inquiry is also shewing itself even in Italy and Spain. In order to do something towards realizing the wishes so frequently expressed, when there was less opportunity for acting upon them, and to profiting by these encouraging circumstances, your committee have, as a preliminary measure, caused a brief account of the opinions, history and institutions of the Unitarians of England to be drawn up,† which is already printed in Latin, and arrangements made for forwarding it to the professors and students of the College at Clausenburg, as well as to the members of other learned bodies on the continent. It is also desirable that it should be immediately translated into French, and afterwards as the finances of the institution will allow, or as the aid of other societies may be obtained, into Spanish, Portuguese, Italian, German, &c. for distribution in those countries as opportunity may offer; and while we trust it may be useful in leading some to an investigation of the Scriptures, we are not without hopes that it may reach many persons already holding sentiments similar to our own, bring them into correspondence with this Society, and make them important agents for the promotion of its views.

The theological library at Clausenburg is said to be miserably defective, and the finances of the institution inadequate to its respectable support. A present of theological works in Latin and German, would be an acceptable and a becoming mode of opening a friendly communication with them, which your committee would be very glad if they were enabled, by the liberality of individuals, to adopt.

Your committee are not in possession of any information concerning the native Unitarian Christians of Madras more recent than that which is already before the public in the letters of W. Roberts, to Dr, T. Rees and Mr. Belsham, of May and August of last year.‡ From the subscriptions placed in the hands of Dr. T. Rees, prior to your last anniversary, 20*l.* have been remitted, by a vote of the committee, to assist in meeting the expenses attending the schools which he has established, and those connected with public worship, and also a supply of books. The rest of the money given for this specific object is yet unapplied. Your committe have delayed its expenditure in order to ascertain whether a sufficient sum could be raised to enable Roberts to quit his present menial situation, and devote himself wholly to the great work of disseminating unadulterated christian truth, for which he has shown himself well qualified, and which he has so honourably pursued under very disadvantageous circumstances. Five pounds annually has been promised by the Liverpool Fellowship Fund, if this most desirable object can be accomplished. No very large sum would be required, and probably in a few years the success of his labours would render further pecuniary aid from this country unnecessary.—Unless this measure can be adopted, the permanence of the little society which he has formed is very problematical. Should it become practicable, the happiest results may be anticipated. Owing to the restrictions on the press, which are continued by the local authorities of Madras, though its freedom is established at Calcutta, Roberts has not been able to procure the printing of a translation into Tamul of the Reformed Prayer-Book, and of a tract of his own production, which seems so calculated for usefulness as to render its publication highly desirable. Nor, though various applications have been made, in this country, have they yet been availing, though there is now some prospect of a speedy accomplishment of this object.

The interest felt by your committee, in common, they are assured, with every member of this Society, in the proceedings of that singular and illustrious man, Rammohun Roy, disposes them to notice a circumstance which many may not be aware of, and which cannot but gratify the friends of genuine christianity. Early in last year, Rammohun Roy published, anonymously, a work entitled "The Precepts of Jesus, the Guide to Peace and Happiness, extracted from the Books of the New Testament, ascribed to the Four Evangelists, with Translations into Sungskrita and Bengalee." This was speedily followed by the "Remarks," of one of the Trinitarian Missionaries, who censured the compiler for having, in his notes, undervalued the peculiar doctrines of the gospel, (as he deems them,) and especially those of the Atonement and the Influences of the Holy Spirit. These, together with some animadversions by the Editor, appeared in a periodical publication which issues every month from the Mission Press at Serampore. Especial grief is expressed at the pleasure which the Brahmun's work might afford to the Unitarians of Europe. They designated him, in the course of these remarks, an Heathen. He replied by "An Appeal to the Christian Public in Defence of the Precepts of Jesus, by a Friend to Truth." In a subsequent number, they alleged that the hint in this publication was the first intimation they had received of his claiming the name of Christian, and that they could only concede that appellation to believers in the divinity and atonement of Jesus Christ, and the divine authority of the whole of the Holy Scriptures. May we not hope, then, that Unitarian Christianity is gaining a most desirable champion? And is it not pleasant to observe that reputed orthodoxy has so soon to encounter in India the antagonist with which it vainly strives in England; and that to controvert the claims of Unitarian Christianity is the work of a Trinitarian Missionary periodical within two years from its establishment? May such work increase on the hands of its conductors, and make them the agents of a good they never contemplated, in the establishment of the pure gospel in Hindostan!

Your Secretary has received some interesting communications on the state of religion in the islands of the Indian Archipelago, from an intelligent Unitarian who has made nine voyages thither, and who on one occasion, spent three years in the island of Borneo. Although the establishment of Unitarian Missionaries there, is, we fear, out of the question for some time, yet much good may be occasionally effected by the efforts of persons similarly disposed with the worthy author of these remarks. We owe to him our ability to boast of at least one floating Unitarian chapel, as in addition to other useful publications he has received from our stock of tracts several forms of prayer, to assist in conducting scriptural worship on board his vessel.

The speedy departure, for a journey of some months on the continent, of a gentleman whose services on the sub-committee for foreign objects have been most valuable, has furnished a very favourable opportunity for the distribution of the tract just mentioned, for the acquirement of information, and for the promotion, in various ways, of the purposes of this Society, as now extended, of which your committee have eagerly availed themselves. Except as to preaching, and without expense to the Society, he will, in effect, be a missionary, and they gladly enlisted his talents, acquirments, zeal and perseverance in your cause, anticipating from them, in connexion with the peculiar advantages which he will possess, the most interesting results.

From a quarter entitled to the greatest attention and respect, your committee have received strong representations of the expediency of a Missionary tour in the North of Ireland. They immediately instituted inquiries, the result of which has been most decisively favourable to the undertaking.

They intreat the attention of their successors in office to the correspondence which has already passed on this subject; the gentlemen to whom their views were first directed declined the task; but it is expected that in the course of the summer the services of one who is well qualified for a Missionary in that direction will be available.

Your committee trust, that upon the whole, the affairs of the Society will not be thought to have languished in their hands. In the plans which have been formed, and, as far as circumstances would allow acted upon, and in the prospects which are opening, they leave their successors in office a rich inheritance of usefulness: and they retire from the situation which your choice called them to fill, with the consciousness of having zealously exerted themselves for the promotion of your objects, and, in them, of the best interests of their fellow creatures; and with the satisfaction that their labour has not been altogether in vain. May the blessing of Him whose name we seek to glorify by declaring the unity of his nature and the boundlessness of his love, rest on this, and similar Institutions, and render them subservient to the advance of the time when all shall know him, and just notions of the Fatherly character of God shall inspire with de-

* A very interesting communication has been received directly from Clausenburg: other letters are promised. Unitarianism is in a very satisfactory and even triumphant state in Transylvania. *Ed. Rep.*

† For a translation of this tract, see *Christian Register* for November 23, and Dec. 14.

‡ Other letters have been recently received from W. Roberts by Mr. Belsham, and Mr. Aspland, of a pleasing character. The letter to Mr. Belsham is inserted in the Christian Reformer for Nov. 1821.

Ed. M. Rep.

vout and benevolent feelings every member of the common brotherhood of man.

ISLAND OF BORNEO.

In the January and February numbers of the Monthly Repository, is an interesting account of the Island of Borneo, in India, from the pen of an intelligent Unitarian, who has resided much on the island. We pass over the geographical account of the island, for the present, and give an extract relative to the moral and religious condition of the inhabitants.

Their religious ceremonies consist in praying to a species of kite; (the same bird which is held in veneration by the Hindoos:) they believe it to be the carrier of their prayers to the spiritual beings whom they suppose to superintend the weather and the affairs of men. They judge of the reponses by the mode and direction of flight used by the bird when next seen; and by such indications they are guided, and undertake or defer journeys, expeditions &c. accordingly. At the death of a notable person, they sacrifice, by beheading one or more of his slaves or prisoners, for the purpose of providing him with attendants in the other world, believing that the good and great, (according to their ideas of those qualities) are waited on in the next world by the wicked and the slaves. At the marriage of distinguished individuals, a human head must be brought by the bridegroom to the bride at the door of her house; she receives it into her lap. and carrying it into the house, she has it put into a cage, and affixed over the door-way. A buffalo and pig are, however, substituted in both these rites in many instances. The heads for this purpose are mostly obtained in the following manner:—A number of the comrades of the bridegroom, sufficient to constitute a strong boat's crew, associate with him, and go to the mouths of the rivers, &c., inhabited by the Mussulmen, and there hiding themselves among the mangrove woods, they watch for travellers or fishermen, whom, when they espy in parties not strong enough to resist them, they dart out on, and spearing the people, instantly decapitate them and retreat with all expedition to their own country. Probably, the injuries committed by them on each other occasioned the introduction of these bloody customs, and the villainous proceedings of the Mussulmen towards them contribute to keep it up. It is known and acknowledged by the Mussulmen Malays of Banjar Massin, that several of their princes have crusaded or rather crescented, against the Aborigines, for the purpose of forcibly converting them, though not hitherto with much success. The Aborigines appear to be a mild, intelligent race, and I therefore believe that such practices will easily fall before the religion of universal brotherly love. They have feasts at the beginning and end of seed-time and harvest, when they intoxicate themselves with palm wine, having mixtures of inebriating substances infused in it. Polygamy is barely suffered amoug them, and of course is rather rare, and is not reckoned honourable. Their women enjoy considerable liberty, and are not kept in such a wretched state as is usually found to be their lot among savages. They have some confused notions of a Supreme Being, but they generally consider him as being too great to take cognizance of their ordinary actions.—However, hardly any two of them agree in their tenets on this point. On asking them, how do you believe or suppose this visible world to have been first formed or produced, and continually held up as you see? They answer, how can we tell? We know nothing about it, but we would be glad to know. They have no letters, and tradition is quite faint, puerile, and uncertain among them. The Malays and Javanese are mussulmen, but little bigoted however, and extremely ignorant, even of the Koran. Little difficulty would be found in establishing the christian religion among both classes, if its professors practised its morality, and preached only its genuine, simple, and unadulterated doctrines. The trinitarian anti-christian religion, which arrogates to itself alone the sacred name of Christian, will most assuredly never succeed in converting mussulmen of any nation to its absurd tenets. Solitary individuals of an unusually mystic or benevolent form may here and there embrace its deformity for the sake of its beauties; but those are and will always be too few to be of any moment as to a general change. An intelligent native with whom I had some conversation on this subject, was surprized to learn that there was any christians who asserted the proper unity of God, and thereupon observed, that since we were agreed as to the Divine object of reverence, the only difference that existed was the question, whether Jesus Christ was the last of the prophets, the finisher of the dispensations of God to man, or merely the forerunner of Mahomet? To which I assented; and observed, that he could only come at the solution of that question by comparing their respective doctrines with the attributes of the One Universal Father of all; and that it could never be reconciled to unbounded love to all his works, that he should authorize one man to destroy another for his (God's) sake, he being abundantly able to do that himself in an instant, and by so doing avoid the evil which must be produced by authorizing man to do that for him, the execution of which must make the world a hell, and mankind devils incarnate. This reasoning appeared to startle him, and he acknowledged that it deserved consideration. I never had an opportunity of seeing him again. Several others, with whom I had now and then a few words, on these subjects, generally declined entering into an argument on it, assigning their reason to be, that the first question was not whether Mahomet or Jesus was the prophet of God, but whether it was lawful to worship one God, or three, or more; and they looked on my assertion, that I believed in one only, as a mere bait to draw them into argument, and so declined it. Upon the whole, I think that Borneo offers a very favourable appearance for the planting of the christian religion, which has not yet been preached in this land under any form, except some traditionary efforts of the early Portuguese may be reckoned an exception. A missionary would probably be most useful and successful among the aborigines; he should on his arrival among them, profess to be come among them merely for the purpose of teaching them the use of letters and the arts of life, both of which they are now anxious to acquire, They would soon inquire about religion, when I would propose that he should merely tell them what was believed, or thought to be respectively the systems held by the Mahometans and Christians, without, however, at first mentioning the names of the different religions, and I am fully convinced that they would embrace christianity ere they knew its name; and when once it was established in a few villages, it would rapidly spread over the country, with happiness and civilization in its train. Their present state, relative to political government, has in it the rudiments of that best form which mankind have yet devised, or at least hitherto put into execution. Their villages and districts are all independent of each other, and the oldest men in the village select the chief, who is so selected from the same family successively; but that forms no hereditary claim, personal abilities alone deciding the choice. These chiefs lead the warriors to battle, and exercise authority, or rather execute the law or custom, according to the decisions of the old men aforementioned. They are, in fact, such as the Highland chieftains were, previous to their contamination with the Gothic institutions of feudalism, which were established among their neighbours; possessing power of life and death by the general consent of the heads of families, and not claiming any individual right over the persons lands, or property of the tribe, or district, his duty being to have a proper division made, and every thing executed for the general good. On occasions of quarrels with their neighbours, they form associations of villages, more or less numerous, according to the nature of the attack by the enemy, or to the power of persuasion possessed by those who are more immediately attacked; and a principal object with the Mussulmen has been to prevent such associations, which would resist their persevering encroachments, or, perhaps, overwhelm them entirely.

[To be continued.]

Secession of the Rev. S. C. Fripp from the Established Church.

We are informed that on Sunday evening, January the 6th, the Rev. S. C. Fripp, of Bristol, late a Clergyman of the Established Church, delivered, in Lewin's Mead, to a very crowded congregation, a Discourse on the leading doctrines of Unitarianism, explicitly avowing his adoption of them and consequent secession from the Church. It is well known to several of our readers, that Mr. Fripp has long been engaged in religious inquiry; and that, during the greater part of the time, he has avoided officiating as a clergyman. Above two years ago, he declined making application for a living which is in the gift of the Bristol Corporation, (and which, it is understood, he had good reason to expect, through the influence of a near relative who is a respectable member of it,) lest he should thus be biassed in his search after truth; and then assigned to that gentleman the state of his mind in reference to the doctrines of the Church of England, as the reason of his declining to make the proposed application. On the 13th January, after the morning service, a Meeting of the Lewin's Mead Congregation was held, at which the Rev. John Rowe was called to the chair; and the Rev. Dr. Carpenter proposed the following resolution, which was seconded by Richard Bright, Esq. and carried unanimously:

"That this Meeting have great satisfaction in the result of the Rev. S. C. Fripp's examination inio the important points at issue between the Unitarian and the Trinitarian; and cordially congratulate him on his open, firm and temperate avowal of those sentiments to which he has been led by a deliberate and (they doubt not) serious and earnest inquiry after Religious Truth: That they respect the conscientious motives which have induced him, as a consequence of relinquishing the Trinitarian Doctrines of the Church of England, to secede from its Communion and Worship, and to give up his prospect of preferment in it; and they trust that Providence will open a door of usefulness and comfort for him in the Ministry among the Unitarian Dissenters: And, that they beg him to accept their respectful thanks for his able and excellent Discourse delivered in this place last Lord's-day evening; and, believing that the extensive diffusion of it through the press would promote the great cause of Christian Truth and Charity, they earnestly solicit him to publish it, as speedily as his convenience will allow." *ib.*

Sir—We are informed by your correspondent in the Repository for the last month, (p. 593—4) that the happy moment is arrived when many of our principal cities and towns are awakened out of their long slumber, and are ready to listen to the doctrines of truth. So extraordinary and favourable a season should be siezed and improved with the utmost diligence before their faculties are again overtaken by sleep. I hope the glorious opportunity will not be neglected for enforcing the importance of practical, as well as doctrinal truth. I mean no reflection on Unitarian preachers, as being remiss in moral teaching, but I think the generality of hearers require louder "knocking at their doors" to awaken their attention to the precepts, than to the doctrinal parts of christianity. Indeed, the impediments to success in the two cases will bear no comparison. Many will lend a willing ear to the one, who will refuse to submit to the moral labour of the other.

To convert a fraudulent trader to strict integrity in word and deed, a sensualist to temperance and purity of heart, an evil speaker to the correction of his temper and government of his tongue, would be conversions superior to any other.

Unitarians have been charged with coldness and indifference; they seem now to be much on the alert. When zeal is united to knowledge, and discretion, it must do much good; unaccomplished by these, it excites a feverish heat, rather than a wholesome warmth, and though it may muster many together to make up rank and file, will effect little to promote "pure and undefiled religion," to provoke to love and good works.

It would be a curious experiment for observing the different degrees of zeal and relish for speculative and practical subjects, if two courses of lectures were advertised, one entirely on the controverted points of theology, the other, upon moral duties founded on three selections from the New Testament: Christ sermon on the mount, Paul's chapter on charity, and Peter's summary of moral virtues, recommending all diligence in adding to faith, virtue, knowledge, patience temperance, godliness, brotherly kindness and charity. B.

Islington (Eng.) Nov. 10, 1821.

Sir,—In my Memoirs of Dr. W. Richards, I gave, by way of appendix, *some account of Roger Williams*, at the same time urging Dr. Rogers of Philadelphia, or Dr. Messer, the President of Rhode Island College, to furnish the public with his complete biography. I am happy to inform you that Dr. Rogers, in a letter which I received from him last week, tells me, "there is a volume in progress on the subject," by some person in Rhode Island. This is gratifying intelligence, as the Americans have materials, and it is presumed will make good use of them. The name of Roger Williams, the founder of the entirely free state of Rhode Island, can never be forgotten by the friends of civil and religious liberty.—*M. Repos.* J. Evans.

CHRISTIAN REGISTER.

FRIDAY EVENING, MAY 10, 1822.

The two last numbers of the *Boston Recorder* have contained extracts from "Miller's Letters on Unitarianism." With those who are unacquainted with Unitarians, and their real principles, and hence, who are unable to detect the unfairness of Dr. Miller's representations—these extracts are well fitted to effect the purpose, for which they were probably introduced—that of fixing an odium in the minds of readers against Unitarians. We do not notice these extracts because we have any pleasure in controversy; but barely because we think it a duty we owe ourselves, to vindicate our principles from the influence of all unjust and unfair statements.—That Dr. Miller's statements are unfair, grossly and blamably unfair, we cannot refrain from asserting. We have to regret in this instance, as in other orthodox expositions of our sentiments, that the writer so far deviates from what we have been accustomed to deem the fair and honourable course, as to allow himself to state an extreme case, and to reason from it as a fair and medium statement of our principles. Such a course is not honourable, it is not just, it is not christian. We do not say that Unitarians have in no instance been guilty of an injustice in some degree similar. But whoever may be guilty of it, is in a high degree unjust and blameworthy. If we have ourselves deviated in this respect, we would be humble before God in the remembrance of it, and would earnestly strive to be more watchful and circumspect.

To the charge that we "believe that the doctrine of the *trinity* is not found in the Scriptures," and that it is one of the "earliest and most mischievous of the corruptions" of christianity—to this charge we plead *guilty*. And we desire to be grateful to Heaven, for those advantages of education, and all those favourable circumstances of our lives, which have enabled us to discover and reject this error.

In further stating the belief of Unitarians, Dr. Miller says, "they believe that Christ was a mere man; that he was not only *fallible*, but *liable to sin*, like other men." In support of this, he quotes from Dr. Priestley, and Mr. Belsham. Now, whatever might have been the opinions of these men, on this subject, we cannot but inquire if it was *fair* and *worthy of* Dr. Miller to represent these as the opinions of Unitarians generally? We know not how extensive may have been his personal acquaintance with the Unitarians of this country; but whatever it may have been, we are convinced that had he known them as it became him to know them, before giving a public statement of their creed, he *would not*, for he *could not*, as an honest man, have represented their faith as identified, in these particulars, with that of Priestley and Belsham. We can assure him that the number of believers in the mere humanity of Jesus Christ, among Unitarians, is comparatively very small. Of those who believe him to have been fallible and peccable, we know not one. Why, then, are Trinitarians so much in haste to render us odious, before they have ascertained that the odium that they would attach to us is deserved?

Again, says Dr. Miller, "Unitarians, with one voice, also deny the divinity and personality of the *holy spirit*."

This, also, like the foregoing, is *deceptive*.—The reader would naturally conclude that we deny the doctrine of a *Providence*, and of *divine influence*. Whereas these doctrines are the great solace of our lives. We believe that by *holy spirit*, is often meant the spirit of the *Father*, the spirit of Jehovah himself; and that whenever this is not the meaning of the phrase, it is used as a personification of the power and influence of God.

"As Unitarians," continues he, "reject the divinity of Christ, so they also reject the doctrine of his *atonement*."

With a large portion of Unitarians, this is not true. They believe as much as the orthodox, in the doctrine of atonement or reconciliation. And, according to the true derivation and proper use of the term, they *all* believe the doctrine.—They believe that by the influence of the teachings, the life, sufferings, death and resurrection of Jesus Christ, man becomes reconciled to God, and thus an at-one-ment is made;—God and man are reconciled and set at one. They do not indeed believe, nor are there many even of the orthodox, who believe the ancient doctrine of atonement, which represents the blood of Christ as appeasing the wrath of God, and rendering him more placable and ready to forgive. This doctrine, so unworthy the character and government of a wise and benevolent Being, is now almost universally rejected. Nor do they believe in the imputation of another's righteousness to them, any more than they do the imputation of another's sin. They reject both doctrines, as not only subversive of all sound morality, but as in the very nature of things impossible.

Dr. Miller proceeds to say, "They believe that *all the human race will finally be saved*,"—and again quotes the opinions of Dr. Priestley and Mr. Belsham.

We have here to complain of the same want of candour, as in the instances before mentioned, viz. of taking the belief of a few as a representive of the belief of the whole. There is by no means a uniformity of belief among Unitarians on this subject. There are some who believe that the punishments of another life, are remedial, and that there will be a period when the end of punishment being accomplished, it will cease. There are others, who believe that the wicked will be annihilated. But we apprehend that the great body of Unitarians believe that the punishments of wickedness, in another life will be be everlasting. Not, perhaps, that they will, thro' the whole duration of being, be continued with an equal intenseness, but that there will never be a period when the wicked will cease to suffer the unhappy effects of their sins.

LETTERS ON THE ELEMENTS OF NATURAL AND REVEALED RELIGION.

A small pamphlet of about 30 pages, published by Messrs. Richardson and Lord, has lately fallen in our way, entitled "*Letters from a Gentleman to his Son, on the elements of natural and revealed religion.*"—We have perused it with much satisfaction, and recommend it to the use of all parents, who wish to imbue the minds of their rising families with sound principles of morality and religion. It must, we think, be particularly useful to all young persons who are just beginning to think and act for themselves on religious subjects. It is too often the case that the young form their opinions hastily, and on the one hand, either receive without examination the entire creeds of their spiritual guides, with all their mixture of truth and error,—or on the other hand, examining with greater scrupulousness, and mistaking the errors and absurdities of human systems for christianity itself, gradually lose their respect for all religion. We think this little pamphlet excellently adapted to remedy this most serious evil, since it teaches the young inquirer to discriminate between christianity and its corruptions, and to form his opinions of its character and its worth—not from tradition, or the lives of its professors, but from an impartial and faithful examination of its real principles as contained in the New Testament. Another highly valuable recommendation of this little book is, that it strongly inculcates the importance, not only of the leading principles of religion, but of making our religion a *practical* principle,—a prin-

ciple which in all circumstances and conditions in life shall have a paramount influence on our behaviour, our tempers, and our hopes.

From the Springfield Liberal Recorder.

The Rev. Joseph Field of Charlemont, who has been lately expelled the association for having dared to construe the scriptures according to right reason, and agreeably to what he believes to be their original and apostolical meaning, has published a pamphlet entitled "Clerical Discipline, exemplified by the Franklin association, in the late measures adopted by them towards the Author—accompanied with illustrations and remarks."—*Liberal Recorder.*

Regulations of Dress at Harvard University.

The government of Harvard University have established the following law for regulating the dress of the students.

The dress of the undergraduates shall be as follows:

The coat of black mixed,* single breasted, with a rolling cape square at the end, and with pocket flaps; waist reaching to the natural waist, with lapels of the same length;—skirts reaching to the bend of the knee; three crows-feet, made of black silk cord, on the lower part of the sleeve of a senior, two on that of a junior, and one on that of a sophomore: The waistcoat of black mixed, or of black; or when of cotton or linen fabric, of white; single breasted, with a standing collar: The surtout or great coat of black mixed, with not more than two capes. The buttons of the above dress must be flat, covered with the same cloth as that of the garments, not more than eight nor less than six on the front of the coat, and four behind. A surtout, or outside garment is not to be substituted for the coat. But the students are permitted to wear black gowns, in which they may appear on all public occasions. Night-gowns, of cotton, or linen, or silk fabric, made in the usual form, or in that of a frock coat, may be worn, except on the sabbath, on exhibition and other occasions when an undress would be improper.† The neckcloths must be plain black or plain white.

No student, while in the state of Massachusetts, shall, either in vacation or term time, wear any different dress or ornament from those above named, except that in case of mourning, he may add the customary badges.

This law shall go into operation at the beginning of the first term after Commencement, viz. the 28th of September next, provided that those students who are already furnished with clothes, not conforming to the uniform above required, may continue to wear them, on procuring the written request of a parent, guardian, or patron to that effect.

Any student, violating these regulations, and persisting therein after admonition, shall be dismissed from the College.

HENRY WARE, *Registrar.*

* By black mixed (called also Oxford mixed) is understood black with a mixture of not more than one twentieth, nor less than one twenty-fifth part white.

† Those who are now provided with cloaks may wear them, subject to the exceptions annexed to the use of night gowns.

The Dudleian Lecture was delivered by the Rev. Joseph Tuckerman, of Chelsea, at the University Chapel at Cambridge, on Wednesday.—The subject was "the validity of Presbyterian ordination." We understand that the discourse was received with much approbation.

The election of representatives for this city, in the next Legislature, took place on Wednesday. The number of persons voted for was twenty five. Seventeen representatives only were elected, viz:—

Daniel Webster,	F. J. Oliver,
S. L. Knapp,	Heman Lincoln,
T. Lyman jr.	William Goddard,
F. C. Gray,	G. King,
Jonathan Phillips,	J. H. Adams,
John Cotton,	G. W. Otis,
Enoch Silsby,	G. W. Brimmer,
Henry Bass,	Otis Everett.
Nathaniel P. Russell,	

The gentlemen who stood next highest on the list of those voted for, were Messrs. Tudor, Williams, Appleton, Shimmin, Upham, Spooner, Darricott and Mason.

An order has been issued, appointing Thursday next for the election of eight representatives to make up the deficiency in the number elected on Wednesday.

We have arrived (says the National Intelligencer of the 4th inst.) to the last day of the present session of Congress, as to any measures which have not yet passed the house in which they originated; the three last days of the session being, by the new rule, devoted, in each House, to bills which have passed in the other House. A large proportion of the business which has originated in the House of Representatives is yet undecided, and must lay over to the next session. The compensation bill, which occupied three days of the time of the House, (sitting eight hours each day,) and which is yet in suspense, has defeated many bills. The bill was yesterday laid on the table, and may be considered as one of those laid over to the next session. The subject of fortifications, and the contracts under them, have also occupied much time, and been the means of preventing the consideration of many important propositions. The appropriations for those objects, however, were yesterday passed by an overwhelming majority in the House of Representatives.

DOMESTIC SUMMARY.

United States Bank Stock has within six weeks, fallen from 115 to 98. It fell 8 per cent in one day. This, it is said should be attributed, not to a reduction of the real value of the stock, but to the necessity under which the holders were placed of selling, when there was comparatively but little money in the market with which to purchase.

The salary of the Mayor of this city has been fixed at $2,500.

Widow Elizabeth Todd, (formerly Emery) now living at Pembroke, began to grow deaf at the age of forty, and continued in this state almost entirely deaf until last November, at which time she was eighty years of age. All at once the smallest sounds became painful, and the natural voice to her seemed like thunder: and since that time she hears with the most perfect accuracy.—*N. H. Pat.*

It has been suggested, says the Haverhill Gazette, that a canal from Boylston, in Worcester county, to Boston, is practicable.

A meeting is advertised in a Worcester paper to be holden at Sykes' Hotel on Friday evening, by those gentlemen who are friendly to the contemplated canal between Worcester and Providence.

The Legislature of Connecticut convened at New-Haven on Wednesday the 1st inst. The election sermon was delivered by bishop Brownell, from psalm xcvii. 1. *The Lord reigneth, let the earth rejoice.* The message of his excellency Gov. Wolcott, was communicated to the Legislature on Thursday. It is a document of unusual length.

Capt Downes is appointed to the command of the Frigate Guerriere, of 44 guns.

The general assembly of Rhode Island adjourned on Friday last, to meet again at Newport on the 2d Monday of June next.

The number of Steam Boats now employed in navigating the Ohio and Mississippi Rivers is said to be seventy-six.

W. P. Daval, Esq. is appointed governor, and George Walton Secretary of Florida. The territory is divided into two districts. The district Judges are John Branch and Joseph L. Smith.

The *Executive Council* of the state convened in this city on Wednesday.

On the night of Tuesday, the 30th ult. a distressing fire took place in Norfolk, Virginia.—Thirty five buildings were destroyed, and with them much property. The loss by one man, Mr. John McPhail, is estimated at above 10,000 dollars.

The St. Mary's church at Philadelphia, which at a recent election exhibited a scene of great disorder, and returned two sets of trustees as elected, have agreed to hold a new election, at which an umpire, chosen from without the church, and a protestant, shall be authorised to determine the right of the voters, in contested cases. Messrs. H. Binney and C. C. Biddle were elected to choose the umpire, and they have made choice of Gen. Cadwallader, who has accepted the appointment.—*D. Adv.*

Bunker Hill.—The spot of ground, upon which stands the monument erected in commemoration of the Battle of Bunker Hill, was on Wednesday knocked off to Dr. J. C. Warren, of this city for $690. Dr. Warren is a nephew of the lamented Gen. Warren, who fell in Bunker Hill Battle.

Shot is made in any quantity at Herculaneum, 30 miles below St. Louis, Missouri, at about two cents above the price of lead, which is five cents per pound, and of a qnality so superior to the English, that it regularly commands a cent more per lb. in the New-Orleans market. At Herculaneum there are towers not made by the hands of men, but of perpendicular rock, from 100 to 300 feet high, on the margin of the Mississippi, from the top of which the melted lead is poured, and taken up in shot at the water's edge, and conveyed in boats wheresoever they are wanted.

All the wool raised in the union and much that is imported is manufactured in the United States. Our farmers do not keep sheep enough. Wool is now transporting in wagons from this city to the interior of the state. Such facts are worth a volume of arguments.—*Phila. Press.*

A supplement to *Ancient Oriental History*, which is expected to throw great light on the antiquities of Chaldea, Canaan, as well as on the sacred writings, particularly the books of Job, Genesis and Chronicles, is preparing for publication by Mr. Landseer.

A volume of sermons "on those doctrines of the gospel, and on those constituent principles of the church, which christian professors have made the subjects of controversy," is now in the press, and will be published in the course of the present month, by Rev. Dr. Bancroft, of Worcester.

The Senate of the United States have made an appropriation for the expense of the missions to the Spanish American States—yeas 35, nays 3.

RUSSIA.

Our exports to Russia in cotton, coffee, indigo, nankins, oil, bark, rice, sugar, &c. for the last year, netted 16,173,702 roubles; Russian exports to the United States for the same year, 14,243,002 roubles, 79 vessels were cleared for America, of which Massachusetts has 47, New-York, 14. The New-England States have more than two thirds of this commerce.—*Nat. Advocate.*

FOREIGN.

By the arrival of the ship Jasper, in 28 days from Liverpool, intelligence has been received from London, as late as April 8th. Information was received by express at London, on the afternoon of the 8th, that the Turkish Divan had unaminously resolved that the propositions contained in the Russian *Ultimatum*, were of such a nature, that they could never be accepted. How far this may be considered decisive, in the business of negociation, we are not qualified to determine. Whether there will be new explanations, or new modifications of their terms, or whether open hostilities will immediately commence, we shall not venture to predict. The next arrivals will probably determine the subject

ERUPTION OF VESUVIUS.

The Italian papers give an account of a recent eruption of Vesuvius. An Austrian officer who approached too near the crater, was struck dead by a stone which was thrown from it. This was the only damage done, except the destruction of a few vineyards by the lava.

A free school erected by the Jews, in London, for 600 boys and 300 girls, was opened in January, consecrated, and the children examined.—The consecration was conducted according to the Judaic practice on such occasions. The Rev. Dr. Hirschell, chief Rabbi of the congregation denominated German Jews, with several other Rabbis, made several circuits round the boys' school, preceded by sixteen boys bearing Hebrew bibles, prayer books and the Mishna, during which the boys in their places, sung a Hebrew anthem, &c. In addition to the rooms for the 900 children, there is an apartment for the scholars in the higher branches of Judaic learning, apartments for the teachers, besides ample play grounds.

It appears from a debate in the British Parliament, that the gross revenue of the Post Office establishment amounts to 2,000,000*l.* yearly.

Since the opening of the London Eye Infirmary, in 1805, 32,400 poor persons have been admitted, of whom 30,400 persons have been discharged, cured and relieved, and 1262 remain upon the list. Of 1252 operations for the removal of the Cataract, 1174 were successful, and 122 of these were on persons born blind.

The English East-India Company commenced business with a capital of £72,000 sterling, which in 200 years has increased to 21,000,000, they own 380,000 square miles; have 80,000,000 of inhabitants; 150,000 soldiers; and 17,000,000 annual income.

SLAVE TRADE.

A letter in the Royal Gazette of Sierra Loane, dated the 24th Nov. gives the painful intelligence that many of the French vessels were actively engaged on the coast, in the horrid traffic of human flesh. Most of these were fitted out and equipped at Nantes, a certain evidence of the indifference (to use the mildest term) shown by their government towards the prevention of that traffic, for the manner in which they are fitted out with boilers, gratings, guns, &c. must have indicated the only trade to which they were applicable. The number of French slave vessels at present on the coast, and, indeed, the avowals of the masters and supercargoes, too plainly testify that France, profiting by our treaties with the other powers, has become the carrier of slaves for those nations, thus reaps the enormous gains produced by this odious system. One of the French schooners boarded (says this writer) was a mere boat, though she had on board 153 slaves, literally packed together; these poor creatures were in a truly pitiable state; and, by their most expressive cries and gestures towards us, evinced their anxiety to be released.

ORDINATION.

On the 24th of April, the Rev. Nathaniel Cogswell was ordained as Colleague with the Rev. T. Alden, to the work of the Gospel ministry, in Yarmouth, Massachusetts. The religious services were as follow: Introductory Prayer, by the Rev. Mr. Johnson, of Orleans; Sermon, by the Rev. Mr. Fay, of Charlestown; Consecrating Prayer, by the Rev. Mr. Shaw, of Eastham; Charge by the Rev. Mr. Simpkins, of Brewster; Right hand of fellowship, by the Rev. Mr. Cogswell, of Dedham; Address to the church and people, by the Rev. Mr. Davis, of Wellfleet; Concluding Prayer, by the Rev. Mr. Colby, of Middleborough.

MARRIED,

In this city, by the Rev. Mr. Dwight, Mr. Ebenezer Sears, formerly of Brewster, to Miss Eliza Crease, of this city.—By the Rev. Mr. Frothingham, Professor Edward Everett, of Harvard University, to Miss Charlotte Gray Brooks, daughter of the Hon. Peter C. Brooks.

At Medford, on Tuesday evening by the Rev. Dr. Osgood, Rev. Francis Parkman, to Miss Catherine Hall, daughter of Nathaniel Hall Esq.

At Portsmouth, Mr. James Thompson to Miss Nancy C. Paul.

DIED,

In this city. Mr, Ephraim Beaman, aged 52; Nathaniel Jackson, eldest son of Mr. Nathaniel Parkman, aged 7; Mr. Larrabee Edes, aged 73.

At Concord, N. H. Hon. Timothy Walker, aged 85.

At Framingham, Miss Maria, daughter of Mr. Daniel Sanger, aged 17 years.

At Newburyport, Mrs. Sarah, wife of Mr. Joshua Titcomb aged 69; Mr Moses Moody, aged 77.

At Salem, Mrs Abigail Williams, widow of the late Capt. Henry Williams, aged 72; Mr. James Bott, Jr. aged 38.

At Watertown, on Monday Evening, Miss Huldah Curtis Fowle, aged 30, youngest daughter of the late Mr. Edmund Fowle.

In Cambridge,—Miss Susan, youngest daughter of Richard H. Dana, Esq. aged 23.—Mr. John Fowle, aged 67.

Gospel Advocate.

JUST published by Joseph W. Ingraham, Franklin Avenue, Court-Street, the *Gospel Advocate* for May, 1822.

—CONTENTS.—

Theological.—Inquiry concerning the Ophir of the Scriptures.—The duty of the true Christian, translated from a French Tract.—Sermon.—No. XIV. On Psalm li. 9, 10.—On Religious Novels.—On a Union of different Denominations of Christians.—Prayer for Spring. translated from Erasmus.—On the Form of Ordination.—Review of Watson's Observations on "Southey's Life of Wesley" (continued from p. 128.)—Poetry. Extract from the Messiah, translated from the original German of Klopstock (continued from page 129.)—Hymn for Epiphany.

Religious Intelligence—Massachusetts Episcopal Missionary Society—Annual Meeting; Officers; Funds.—Confirmation at Dedham.—South Carolina—Annual Convention; Parochial Reports; Coloured Communicants; Society for the advancement of Christianity; Missionaries.—Sunday Schools.—General Theological Seminary; Bishops Fund.—Increase of the Church.—North American Indians—Extracts from Mr. Hodgson's Journal (continued from p. 136.)—Family Prayer Book

NEW HYMN BOOK.

IN the press, and will shortly be published, a Second Edition of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on Stereotype plates, formed from an entirely new type of the size of the first edition. An Index of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Address Messrs. Cummings & Hilliard, Boston, or E. Bliss and E. White, New-York.

March 1.

NEW HYMN BOOK.

LATELY published, "A selection of hymns and psalms, *for social and private worship.*"

The above work was printed, and is for sale by Messrs. Flagg & Gould Andover, at 6 dolls. per doz. and 42 dolls. per hundred, neatly bound in sheep.

Religious societies which conclude to adopt this work in their public worship will find it most expedient to make direct application to the publishers, Messrs. Flagg & Gould, Andover, by whom it will be transmitted according to order in any quantity. The proprietor has been constrained by circumstances to make such a reduction as is now given of the price of the work, as absolutely to preclude the idea of an extra tax for commission to agents. Either he must thereby be injured, or the terms of this work be enhanced proportionally.

March 8.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by Cummings & Hilliard, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

TRACTS.

JUST published at the Christian Register Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. Watts *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by Thomas Worcester.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Jr. Printer,

No. 47, Marlboro'-Street, Corner of Franklin-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.

POETRY.

Poetical commentary on Matt. xvii. 4, written in Richmond church-yard, by Herbert Knowles, who died, Sept. 17, 1818, aged 19. [From Memoirs of Mr. W. Richards, of Lynn, by John Evans, A. M. 12mo. 1819, pp. 238—240.]

It is good for us to be here ; if thou will let us make here three tabernacles, one for thee, one for Moses, and one for Elias. Matt. xvii. 4.

Methinks it is good to be here—
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear,
But the shadows of eve that encompass the gloom,
The abode of the dead and the place of the tomb.

Shall we build to *ambition?* Oh no—
Affrighted he shrinketh away ;
For see—they would pin him below
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles—a peer and a prey.

To *beauty?* Ah no—she forgets
The charms which she wielded before,
Nor knows the foul worm that he frets
The skin which but yesterday fools could adore
For the smoothness it held or the tint which it wore.

Shall we build to the purple of *pride*,—
The trappings which dizen the proud?
Alas! they are all laid aside,
And here's neither dress nor adornments allowed,
But the long winding-sheet and the fringe of the shroud.

To *riches?* Alas! 'tis in vain—
Who hide, in their turns have been hid,
The treasures are squander'd again,
And here in the grave are all metals forbid,
But the tinsel that shines on the dark coffin lid.

To the pleasures which *mirth* can afford,
The revel, the laugh, and the jeer?
Ah! there is a plentiful board—
But the guests are all mute at ther pitiful cheer,
And none but the worm is a reveller here.

Shall we build to *affection and love?*
Ah no—they have wither'd and died,
Or fled with the spirit above :
Friends, brothers and sisters are laid side by side,
Yet none have saluted, and none have replied.

Unto *sorrow?*—The dead cannot grieve,
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve—
Ah! sweetly they slumber, nor love, hope, or fear,
Peace, peace is the watch-word, the only one here!

Unto *death*, to whom monarch's must bow :
Ah—no—for his empire is known,
And here there are trophies enow!
Beneath the cold dead, and around the dark stone
Are signs of a sceptre that none may disown.

The first tabernacle to *hope* we will build,
And look for the sleepers around us to rise!
The second to *faith* which insures it fulfill'd!
And the third, to the LAMB of the *Great Sacrifice*,
Who bequeathed us them *both* when HE rose to the skies!

Extracts from Hon. Josiah Quincy's "REMARKS *on some of the provisions of the Laws of Massachusetts, affecting poverty, vice, and crime.*"

It must be highly gratifying to every friend of humanity, to notice the attention that has of late been given, in this Commonwealth, and particularly in this metropolis, to the more perfect administration of justice in its lower departments, and for the consideration of means as well for preventing the vices and crimes which fill our prisons with convicts, as for improving the methods, and more fully accomplishing the original purposes of prison discipline. Our attention has been very forcibly directed to this subject, by the perusal of a pamphlet lately published by the Hon. JOSIAH QUINCY, entitled—"REMARKS on some of the provisions of the LAWS OF MASSACHUSETTS, affecting *poverty, vice, and crime ;* being the general topics of a charge to the grand jury of the county of Suffolk, in March term, 1822."

We feel justified in *earnestly* asking the attention of all men of good and benevolent feelings to the remarks and statements contained in this pamphlet. It seems to us that they relate to a subject of no ordinary importance, whether we consider its particular or its general bearings—its influence on the personal comfort, usefulness, and respectability of the individuals immediately concerned—or on the general welfare of society, and the stability of good government. We cannot but view it, also, as a subject which deeply involves the reputation of our community for humanity and christian benevolence.

For the purpose of directing the attention of our readers to this subject, and exciting in them a disposition to peruse the pamphlet alluded to, we have given some extracts from it in the present number. In making these extracts, it was not so much our aim to give a connected view of the subjects treated, as to bring before our readers some of those prominent facts and circumstances, which may be likely to interest their feelings, and fix their thoughts upon the general subject.

"In every virtuous and refined condition of the social state, it is the great duty of the happy and respectable classes, to watch with a scrupulous and anxious exactness over the provisions, or the omissions of their laws, as they affect the less prosperous portions of the community. And this, not merely out of respect to the general interest of society, but from a purer and more individual sentiment of duty, resulting from the peculiar felicity of their own condition. For let the objects which poverty, vice, and crime, present to the view, in the course of society, be ever so low and disgusting, and let any one's own condition be as pure and as elevated as it may be, there is no man, when he compares the relative advantages of his own early life and education with those, which those unhappy and depraved beings, that are obnoxious to the severity of the law, have been generally permitted to attain, who can have any cause of pride, or self-exultation, or any reason for other feelings than those of devout thankfulness to that Being, who, without any merit of his own, has made him to differ.

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Among the social relations of man, that of justice is the most important and the most interesting, whether we consider society, or the individual. The connexion of its principles with the safety and preservation of life, liberty and property, is sufficiently obvious, and forms the usual limit of general reflections of statesmen and politicians, on this subject. To those, however, who rightly estimate the purposes or ends of human existence, there are much more important objects to be sought than those exclusively connected with the enjoyment or security of rights, which terminate in the present state of being. Of all the attributes of man, those of his moral and religious nature are of the most consequence and the most elevating. And of all the means, within the command of society, to carry down and disseminate moral and religious influences among the mass of its citizens, there are none to be compared, either in point of effect or universality, with those which result from the just distribution and wise execution of the principles of justice. Indeed, truly considered, what is justice itself, but the essence of all that religion teaches, and all that morality suggests, abstracted and adapted, by human wisdom, to the exigencies of man in society? Now, in what form, or under what aspect, can either religion or morality, be presented to the contemplation of the low, the poor, or the oppressed, more interesting or more lovely, than in the attitude of guarding their rights, protecting their innocence, and preserving them from the consequences, either of their ignorance or their passions? Such moral and religious effect is the necessary result of the just distribution and wise execution of those principles.

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In contemplating the principles of our criminal jurisprudence, nothing strikes the mind with such force, as their truth, and their simplicity.—No where have the workings of the human intellect, among the relations of man and society, been followed by results more happy, or honorable. Yet, strange as it must appear to any mind, not previously formed by a knowledge of the state of things in society, while nothing is omitted to discover, to prosecute and punish crimes, when committed, there is little, almost nothing operative, in our public institutions of the character of prevention. The children of vicious and abandoned parents are in our streets, on our wharves, in our market places, sometimes begging, sometimes pilfering, sometimes seeking a precarious and accidental employ, often spent on their vices, more often forming an apology for multiplying opportunities for stealing. In such primary schools, the children of the vicious are permitted, by society, to prepare themselves for those higher seminaries, the gaols and state prisons. Have then the genius and the power of man exhausted themselves, in rearing that proud temple of criminal jurisprudence? Content with its simple proportions, its majestic columns, the perfect relations of its moral architecture, has man no invention, in reserve, to place before its portals, some house of refuge, some efficient shelter, where means of prevention and of diminishing may be attempted for those crimes, which the inflexible ministers within are compelled to punish? In that base and degraded throng, composed sometimes of manly strength, and sometimes of female weakness—now of hoary vice, and now of childhood, criminal rather from the temptations of example, than of passion, is there no one—must there not be many—who, by a little prospective care, some additional provisions on the part of society, might have been prevented this shame, and rescued from this ruin? If but one, is not the guilt of that one, led and educated to crime, by an utter want of preventive means, applicable to his condition, a heavy weight of responsibility, for which, in some form, society will have to account, in its prospects?

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Let us follow the victim of crime to the place of its reward,—the bar of justice. With what powers are its ministers invested? They have, indeed, powers of decision and powers for punishment. But if any of those, who are offered as victims of the law, as often happens, are, in fact, subjects of correction rather than of public, shameful punishment, with what means are judges entrusted, and what institutions has society reared, subsidiary to such a purpose? Is there any thing, in our system of laws, of the nature to permit the hope, or to offer the chance, of reformation?

There is, indeed, a discretion invested in the judge. A discretion of time and place. Of time,—between imprisonment for days, months, and years ; between years, and life. Of place,—between imprisonment in the county gaol, and imprisonment in the state penitentiary. Let the offender be of whatever age ; of whatever sex ; let the offence be of whatever degree ; let it be the villain, grown gray in crime, or the boy scarcely escaped the tenderness of infancy, who has submitted to the first temptation,—the judge has no other discretion than that of *time*, in one, or other, of these receptacles of infamy!

Why should not the ancient houses of correction be revived? Why should they not be re-established on an enlarged principle, and modified by a scale, coinciding with the exigencies of the present state of society? Why should not, in addition to the provision of such receptacles, a power be invested in the judges, enabling them to exercise the present discretion, entrusted to them, in relation to such institutions, in favour of age, or sex, or degree of offence? There is but one reason—that mistaken reason;—that abused word;—economy! The expense!—As if any expense was of weight, when put into the scales against humanity;—against the duty, incumbent on every society to multiply the means of moral advancement, and of diminishing the number of victims, to the higher sanctions of the law! It cannot be too often impressed on the consideration of the wise, the thoughtful, and the virtuous, that the existing provisions of society are shamefully deficient, in means to enable its ministers of justice to discriminate, in awarding punishment, between different classes of offenders and degrees of offence ; that they are equally deficient in supplying any practical means of reformation ; and that society itself does little else than plot the ruin of every juvenile offender, and every novice in crime, when it provides no other alternative for punishment, than confinement in gaol, and confinement in the state's prison. As to gaols, what condition can be better devised to effect utter destruction to body, mind, and soul, than long confinement in them ; without exercise ; without occupation ; condemned amidst gloom, and filth, and idleness, to the society of the most worthless and depraved!

It is not pretended, that there is any thing new, in these suggestions. Would to heaven that there did not rest upon our state any deeper stain than that of ignorance!"

These remarks are followed by the outlines of an Act of our Legislature passed in 1819, requiring the several counties to enlarge their gaol yards, to provide places for solitary confinement in their gaols—and to furnish work for the convicts.

"There is, in the general features of this act," says Mr. Quincy, "much that is admirable. Considered as the commencement of a system, it is worthy of all praise. The great means of reformation, solitary imprisonment, and hard labour, are ordered. The great evil of county gaols, want of air, exercise and employment, are obviated. Means are provided for its execution. Penalties are inflicted upon counties in case they fail of erecting the prescribed accommodation. All this is wise, practical, efficient, honorable.—But, alas! with what regret and disgust must it be added, all this is false, hollow and deceptive! This act stands little more than a dead letter upon the statute book ; absolutely so, except as to some of its minor and less important provisions. I cannot learn, that in one county of the commonwealth, it is pretended to be carried into effect, in the great principles, which constitute its character. What is worse, this whole system, thus wisely planned, thus solemnly recommended, thus rationally sanctioned, was to all efficient purposes, repealed, in less than four months!!

The whole efficiency of this system obviously depends upon the fifth section of the act;—that which compels the counties to prepare the requisite accommodations in their gaols and in their yards. For without means of solitary confinement, how can sentence be executed? Without space and inclosures, how can hard labor be imposed? This act passed on the 19th of February, 1819, and this fifth section, the vital principle of the whole system was repealed on the 18th of the June ensuing!

But this is not the worst, nor yet the most lamentable feature in the case. While the means of executing the punishment are taken away, the authority and obligation of the court, to sentence the convict to it, is continued!

Courts at every session condemn to solitary imprisonment and hard labour; and none of either can be executed! Now can any thing be better calculated to bring laws into contempt and derision, than to pretend to punish, and yet systematically fail in all means? Can it be wondered at, if villains learn to scorn, what the wise are unable to justify, and the virtuous to defend?

Let the community understand, that in all these cases where the court is obliged, by law, to condemn to solitary inprisonment and hard labour, it is deceptive. The sentence is never executed. The real sentence is confinement in the county goal, amid idleness, often without air, without exercise ; exposed to the worst society; and under circumstances the least calculated to support the mind under temptation, and the best to corrupt and debase it.

In the course of these inquiries, my engagements have permitted only a personal inspection of the gaols in this vicinity and of the state prison.

Of Boston gaol, I shall say nothing, because its condition is notoriously objectionable. The attention of the community has been long since drawn to it. And more commodious accommodations are in course of preparation.

That at Cambridge, being the best prepared, and under an intelligent and well-disposed citizen, is probably as well conducted as any in the Commonwealth. Its condition is sufficiently safe and comfortable. It is well ventilated. But how notoriously defective it is in those means of reformation and employment, which the act of February, 1819, requires, the public will perceive by its deficiency in almost every requisite prescribed by that act.

1. The gaol has no cells. In case of sentence, it must, therefore, be executed in one of the lower rooms; which has a large space, light, and has, in all respects, as little of terror as any room in the gaol. And as to solitude, there is no difficulty in prisoners' conversing together from any one room to another.

2. There are no tools provided, nor any materials for work.

3. There is no employment in the gaol.

4. The yard is confined, and employment in it is impracticable, even were it to be attempted.

Of course all the other wise provisions of that act are wholly neglected. It is in effect a dead letter.

A few facts with which I became acquainted, in consequence of my visit to the gaol in Cambridge, will evince, more than a thousand arguments, the duty of society to restore and to perfect, in efficiency, that system which was sketched in the act of Feb. 1819.

There are now in that gaol three boys and three girls. The boys under an original sentence of five years' imprisonment, by the Municipal Court of Boston. The girls under that of three. These sentences were the least which, under the circumstances of their offence, the Court deemed itself authorized to inflict, in compliance with the law. Two of the boys are under sixteen; all the girls under fourteen years of age.

I visited these children. The room was sufficiently comfortable, for a gaol; well aired and clean. But how were they employed? Sitting opposite to one another, at a board, doing absolutely nothing. *They complained of want of employment.* The keeper had none to give them. The wise provisions of the statute-book are but words to catch the sense. There are no means, or materials, of employment, provided by society. The act looks well upon paper. Strangers who know nothing of our laws but in the statute-book, will wonder and admire at the providence of our legislature. But citizens who know facts and see effects, must feel something like contempt for such provisions; unless, indeed, a higher and a holier sentiment shall invite them indignantly to urge upon their representatives the disgrace, which results to a commonwealth, from wise laws existing in form, and being repealed in effect; from those who ought to be the fathers of the state, condescending to promise reformation, and under that promise continuing old abuses. What right has society to oblige, by general provisions, its ministers of justice, to condemn children to pass the best years of life, the most important to their future prospects, immured between the four walls of a prison, in utter sloth and idleness, in a situation to incur the worst habits; and exposed to a perpetual influx and efflux of whatever is base, and vicious, and criminal? Their offences, indeed, require restraint and require punishment. Society has a right to inflict both But it has no right, nor do such crimes require that youth, in its tender years, should be confined to a moral pest-house, out of which nothing good can ever issue; and where it is inevitably exposed to taints which will corrupt the whole course of their future existence in this world, and fix their eternal destiny in another.

There is a cold and heartless reply to these arguments; in making which, indifference and meanness put on the cloak of philosophy, and wrap themselves round with the oracular air of wisdom. "Those who commit crimes of atrocious character, are beyond the reach of reformation. All attempts of that kind have proved fruitless." The assertion can be proved false in a thousand instances. Conviction is not always proof of atrocity, especially in the young. One fact shall suffice, and that taken from the gaol and the subjects in question.

The three girls above mentioned, were sentenced last October. They remained three months in close confinement. One of them, a girl of twelve years, was so obviously humble, interesting and contrite, that the keeper took her out of the prison into his own house, to save her from the perdition, with which her confinement among her companions threatened her. She has been now three months at liberty, an inmate in his family. I saw her happy, industrious and respectable. Neither of those three knew their letters when imprisoned, or any thing of work. This individual could now read, and had been instructed in the usual work of the family, and had every appearance, and her uniform conduct since her release, indicated the existence of *good dispositions.* If the accommodations of the gaol permitted, even if all the statute provisions were only executed, five children, besides two or three women, less than twenty years of age, (to say nothing of men,) might be employed in this single gaol, and saved from those worst of all corporeal and mental habits, which long continued sloth and idleness, and vicious companions, induce; and this too without loss to the establishment; the first cost of the arrangements only excepted."

These extracts are followed by some interesting and important suggestions relative to our state prison, and to the practicability without any very burdensome expense, of yet rendering it, what it was originally designed to be,—an institution, not only for the *confinement*, but for the *reformation* of convicts. We have not room for further extracts—we think them the less necessary, since those already given will undoubtedly induce our readers to acquaint themselves with the whole. We cannot but repeat, that we think it a subject which demands the serious attention, not only of our Legislators, but of every friend of justice and humanity.